

MESSAGE OF GODHEAD

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INTRODUCTION

At present we are primarily concerned with two things. The one is about ourselves and the other is about the place where we live in. In other words we are concerned with two objectives namely, everything that is related with our gross and subtle bodies and the world at large with all its paraphernalia. But there are others who are above us i.e. the transcendentalists are concerned not only with their body and mind and the world at large but also with the transcendental subject which is above all of these, the body, mind, and the world at large. The transcendentalists are very much concerned with the Absolute Truth and much less with the relative truths.

These transcendentalists ordinarily known as the saints, philosophers, reformers, messengers, etc., occasionally do appear in all places of the world at all times and they render transcendental service to the Absolute Truth and to humanity also, by preaching the message of the transcendental world. According to them, even the lower animals like the cats and dogs, are concerned with primarily two things, namely themselves and the world at large. The living entities other than the human being, have no capacity to understand the transcendental subject. The human being is considered to be the highest of all creations. But we must find out as to where we stand as the highest of all created beings. The man who is the highest of all the created beings when fully developed in consciousness, not only concerns himself with his own self or the world where he lives, but he tries to understand the Absolute Knowledge Who regulates his own self as well as the world, and knowing Him, the transcendentalist regulates his activities in the right path. This regulating process is commonly known as a system of faith or religion. All over the civilized world there is some process or form of religion without any denial. When man is devoid of any such religion or transcendental characteristics he is nothing but beast. The subject matter which the religionists delineated according to different country, time and people, is more-or-less aimed at this objective of Absolute Knowledge. Absolute Knowledge or the Absolute Truth is one without a second but he is viewed from different angles of vision by different religionists or transcendentalists under different circumstances. Some of them view the Absolute Truth as the impersonal force generally known as the formless Brahman, while others view Him as the all pervading localized aspect dwelling within all living entities generally known as Paramatma or the Supersoul. But there is another important section of transcendentalists who can understand the Absolute Truth as the Absolute Personality of Godhead who has the potentialities of being impersonal and all pervasive simultaneously in concurrence with His Absolute Personality. At the present moment the word religion is going to be sacrificed at the altar of materialistic tendency. The human race is more concerned now with the objects of eating, sleeping, fearing and sense gratifying similar to the lower animals and the general tendency is to avoid transcendental matter as far as possible without going into details. Even the biggest political leaders have been heard to say that the hungry man or woman has no meaning for God and Religion? People in general under the leadership of such materialistic men, are gradually degrading to the stage of lower animals

devoid of all transcendental knowledge except himself and the world. The human race has come down to the status of the dogs who are habituated to barking as soon as they find another set of dogs who happen to belong to other quarters. We cannot conceive of a greater degradation of the human being, when he is apt to raise hue and cry as soon as he sees another human being who does not happen to belong to his quarter or to his religious formalities. He raises the hue and cry as if he has been forced by a tiger or a bear. Human race without transcendental knowledge has actually become more than the tigers and the wolves. It is therefore necessary at the present moment to understand something about the Absolute knowledge if we want to bring back the human race to sanity and as such intelligent persons or leaders of men should not devote their energies only for worldly success or in the matter of eating, sleeping, fearing, and sense gratifying. The leaders of men who think that the hungry men or women have no meaning for God and religion may be replied with all emphasis that there is no man or woman in the world who is not hungry and it is the hungry man or woman only who has to understand the meaning of God and religion now, more than ever. In this connection, we would like to quote the substance of the speech of Sri Radhakrishnan, delivered at a recent meeting of Unesco in Paris. He said that when a nation ostentatiously turns away from God and concentrates on worldly success and prosperity, it meets with its doom. What is essential today is not as much the rehabilitation of schools and libraries or shops and factories as the rehabilitation of man; we must recreate man if we are to recreate a new world community. It is therefore more necessary now to find out the most important relation of man with God, if we want at all to rehabilitate the human race which is already shattered more than ever.

The philosophers and the logicians have tried to establish the intrinsic relation of living entities with God by different conceptions and methods on the strength of their mundane adoration and scholastic research. But the Absolute Truth being above the philosophers and their acquired knowledge, the conception of the Absolute is never perfectly attained by such ascending process because of its being born with imperfect material senses. The empiric philosophers and logicians cannot realise their imperfectness by the vanity of material knowledge and the ultimate conclusion of such materialistic philosophers is antitheism manifested in the denial of the existence of God who is the Supreme Person, different from all other persons. Under such vague assumption, we remain in the same darkness as before and are content with the conception of Godhead according to one's individual idea without knowing the real relation of Godhead and ourselves. The transcendentalists therefore do not recognise such process of generalisation but try to rise up from direct perception to the knowledge of deduction in its various stages, from authorities who have actual revelation of the transcendental knowledge. This revelation is made possible from the deeper aspect of human personality. The real knowledge of Godhead and his relation with us can only be revealed by this transcendental method. Godhead being Absolute, He reserves the right of not being exposed to the mundaners. He can be known by one Absolute process and relativity of sense perception cannot reach Him for ever. If Godhead would have been the subject of being revealed by our relative sense perception, then instead of Godhead, our sense-perceptioned would have been Absolute. The process is therefore fallacious in all its manifold stages. We can not approach the Absolute by our poor fund of knowledge but the

Absolute, out of His own unbiased mercy, becomes revealed by His own appearance. In the darkness of night the sun cannot be obliged to appear by the process of our highest scientific method but the sun out of its own way reveals itself in the morning without the help of our materialistic enterprise. When the sun appears, the darkness of the night automatically disappears. It is therefore a truth that Godhead Himself or His confidential servants descend themselves by their own potency and without any help from this material world, out of their causeless mercy, just in order to favour the fallen souls who are apt to be illusioned by the material energy of Godhead, called the modes of nature. If we shut up our doors, windows, however, when the sun rises in the morning, surely the rays of the sun will not enter into our solemn room. In the same way when Godhead or His confidential servants do appear themselves and preach the message of Godhead, we must not shut up the doors and windows of our body, otherwise the light emanated from them shall not enter into us. The lights that emanate from such transcendental sources generally enter into us by our aural reception. If we are therefore ready to offer a submissive aural reception, to the message of Godhead we can thus and then only know Godhead as He is and our relation with Him as it is. 'Message of Godhead' presented herewith in that transcendental spirit for the benefit of all generally and for the real searchers of Truth specially. We do not know how far we shall be successful in our trying attempt but we must always apologise for all our defects in this respect.

--- The Author.

KNOWLEDGE TRANSCENDENTAL

om ajama timilamdhaya jannanjana salakaya
cakkar unnilitam yena tannai eri gurave namah

We offer our most sincere and humble obeisances to our Spiritual Master who is all merciful and the savior of the fallen. He dissipates the darkness of ignorance by opening our eyes with the probe of knowledge transcendental. He reveals the transcendental knowledge for the benefit of all people.

We are very much proud of our two small eyes and puffed up with vanity; we are always enthusiastic to see everything with our own eyes. But we don't know that whatever we are visualizing at the present moment, is covered with the darkness of ignorance and as such, things that we see are either misrepresented or partially perceived. It is not a fact that we can see everything as it is simply by applying our ocular action on it. We see every the rising of the sun on the morning, but such a vast mass of matter appears before just like a small disc. It is however said that the sun is much more larger than the earth on which we live, and thus in the very morning of everyday life the ocular vanity of self experience is daily put into test and lowered down into insignificance. Our eyes can gather knowledge by seeing under certain conditions that are favourable. We cannot see things that are far away from us. We cannot see in the darkness neither we can see that which is very close to the eye. For example, we are unable to see even the eye lid which is just attached to the eyes. Thus we can simply be proud of our eyes under certain favourable conditions created by an external agency namely, the material nature. Otherwise even if we have our eyes we cannot see things in their true perspective. What is true for the eyes is also true for the other senses that we can use for gathering knowledge. Under these circumstances whatever we are experiencing at the present moment are all conditional and is therefore ??? mistakes or partially. This mistaken idea and knowledge can never be rectified by the mistaken person himself, or by another similar person apt to commit the mistake. In the darkness, if we want to see or know a certain object if not by the eyes but by other instruments of knowledge, the object in the darkness cannot be known to us in its entirety? In such a state of things even if we get some knowledge by touches or otherwise, they are all either mistaken or partial. It is just like to see the elephant in the city of the blind who had no experience of an elephant.

But there is one way open to know things in the depth of darkness. If somebody brings in a light in the darkness it is quite possible to see things as they are. That light or the light of knowledge is kindled by our preceptors and we can see things only by his mercy. Beginning from our very birth we are accustomed to gather information and knowledge by the mercy of our preceptors, either father, mother, teacher. We can march towards the progress of knowledge by the help of such preceptor only, from whom we gather experience by a submissive being. We go ahead on the path of knowledge by the mercy of our preceptors from the beginning of our learning the alphabets up to the end of our university career. And if one wants to go still further to acquire transcendental knowledge we

must then first of all seek for such a qualified preceptor who can lead us to the path. The knowledge that we gather by our education in the schools and colleges, may help us temporarily in the study of some particular subject in the temporary span of life, but that acquisition of knowledge cannot satisfy us for our eternal need for which we are hankering life and life, day after day, and hours after hours. It is necessary, however, for achieving success in any particular subject, to establish relation with the master of that subject and to work on favourably in that particular line. For acquiring the degree of academic universities we have at first to establish relation with the schools and colleges. We have to abide by the direction of such schools and colleges and to work on favourably according to the direction of the relative institutions. This is essential in order to achieve the ultimate goal of desired results. In the same manner if we are really anxious to know the principles of eternal life or the life after death and want to see things in their true perspective, it is necessary for us to establish relation with such a preceptor who can really open our eyes and lift us from the clutches ofnescience. This process of approaching the spiritual master is an eternal fact. No one can do without abiding by this eternal rule. The process of initiation begins from the date when we establish our transcendental relation with the spiritual master. In the Upanishad and other allied scriptures it is ordained that with vow and reverence, one must approach the feet of the Spiritual master who is well versed in all the scriptures and has attained perfection in transcendental knowledge. To attain perfection in transcendental knowledge is to accept the discipline succession of spiritual life by culture, practise and education in the line. The professional spiritual heads of any society or community may not have always attained to that standard of spiritual perfection or he may not have the required qualification of being a Spiritual master. It is therefore no use to approach such professional spiritual master as a matter of custom. Attainment of spiritual perfection can never be possible without undergoing spiritual discipline.

Sri Krishna, the Personality of Godhead, and ideal spiritual master narrated the philosophy of Bhagvad Gita, accepting marshall Arjuna as his disciple. There is an example of the typical spiritual master and his disciple. Arjuna was the most intimate friend of Sree Krishna and as such, Sree Krishna explained to him the essence of all scriptures in the philosophy of Bhagvad Gita. We are always very busy in the discharge of our worldly duties and we do not wish to understand any philosophy except our philosophy of the stomach and allied subjects. We have extended many branches and sub-branches of the philosophy of the belly in different directions and we have hardly any time to understand the philosophy of eternal life for which we are perpetually struggling life after life. Marshall Arjuna pretended to display his weakness, like an ordinary man, after he had placed his chariot between the two opposite sections of armies assembled on the battlefield of Kurukshetra. The Personality of Godhead and His beloved confidential servitor devotees do for all times bestow their unbounded mercy by dissipating the darkness ofnescience of the people of the world. We could hardly have attained transcendental knowledge if they would not extend such mercy upon us.

Sometimes the Personality of Godhead descends Himself, otherwise He deposes His confidential servants to do this act of kindness. All the messias, saints who had come before or all such saints who would come in the future, in order to preach the transcendental message of the Kingdom of Godhead were to be understood as the most confidential servants of the Personality of Godhead. Lord Jesus Christ appeared as the son of Godhead, Ltesont Mohammed introduced himself as the servant of Godhead. Lord Chaitanya preached Himself as the devotee of Godhead. But whatever may be their identity, all such messias were of the same opinion about one thing. All of them preached unanimously that there is no peace and prosperity in this material world. All of them agreed that we have to go to a separate world where peace and prosperity have their real being. We have to search out our eternal peace and prosperity in the Kingdom of God which is a place other than this mortal world. Even Buddha and Sankaracharya who did not believe either in the existence of the Personality of Godhead or in His Personality and preached more or less moral and ethical principles in the spirit of atheistic philosophy or the philosophy of Pantheism—never preached that there is a possibility of attaining the eternal peace and prosperity in this material world. But at the present moment the leaders of thought and people in general have decided mistakenly that there is no other world except the one in which we live and all peace and prosperity are available here and there is no existence of any other world, when we can better our position than here. According to such leaders, the material body is the proper self and everything achieved that belongs to the body is understood to be self-realization. We have no more duty than satisfying the senses of the body and to maintain it by all means. According to these leaders God and philosophical approaches to Him, are luxurious exercises of the brain and they are subjects of discussions in the parlour at leisure hours. By such discussions, however, the world does not gain anything materially? Marshall Arjuna pretended to display his weakness placing himself in the category of the ordinary people who are illusioned in the material world and by his such action Marshall Arjuna had helped in the descendence of the Bhagavad Gesta from the transcendental lips of the Personality of Godhead. Whenever the Personality of Godhead descends on this material world He is accompanied by His confidential servants. Marshall Arjuna is the eternal confidential servant of the Personality of Godhead Bree Krishna and as such the philosophy of the Bhagvad Gesta was taught to him directly, for the benefit of the people in general. Being an unalloyed devotee of the Personality of Godhead, Marshall Arjuna was able to discuss the transcendental philosophy of the Bhagwat Gesta even in the battlefield of Kurushetra. We have no time to go into the details of the philosophy of Bhagwat Gesta even in the midst of ordinary duties, but Marshall Arjuna, just to teach us, generally tried to understand the philosophy of the Bhagwat Gesta at a time when a moments time was impossible to be spared. All there, he did for the sake of people like us and he had fought out the battle in full vigor after he understood the philosophy of the Bhagwat Gesta!

The affinity of family relations which Marshall Arjuna overwhelmingly displayed is the sign of our lack of transcendental knowledge. But to attain to the transcendental knowledge does not necessarily mean to renounce the modes of our ordinary life. After he had understood the

spirit of the philosophy of Bhagvad-Gita, the Personality of Godhead Sree Krishna never advised him to give up his seemingly ordinary duties. On the contrary he fought out the battle with superior energy and vigor after he had obtained the transcendental knowledge imparted by Sree Krishna. The real spirit of attaining to transcendental knowledge is self-realization and rendering transcendental service unto the Personality of Godhead. The purport of Bhagvad Gita is this and nothing else. When Marshall Arjuna was unable to solve the problem that was created before him during the battle of Kurikshetra, he surrounded himself as the disciple of Sree Krishna in all submissiveness for its solution. The Personality of Godhead talked with Arjuna just like a friend talks with a friend. But such friendly discussions generally end in fruitless debate. As such Marshall Arjuna surrendered himself as the disciple of Sree Krishna for a disciple cannot disobey the orders of his spiritual master. That is the form of relation of

Sri Krishna the Personality of Godhead imparted to Marshall Arjuna, the most important teaching of the Bhagwat Gita when he said that Marshall Arjuna had surrendered unto Him without any vanity for his learnings or any other reservation. It is a very common thing which Arjuna wanted to dissipate by his own experience in the matter of his being overwhelmed by his disillusionments. The attempt, to remove the difficulties that confront us daily, in respect of the outer body and mind are always misdirected. Unless one tries to solve the problems of our eternal life, there cannot be any peace whatsoever either in this life or in the life after death. That is the supreme teaching of Bhagwat Gita. The subject matter, which is transcendental to the hankering of the material body and the mind is our supreme need. Unless we reach to that transcendental plane of activities we cannot achieve real peace. That is the plane of eternal life and without this the material body and mind has no existence. We do not know however any information of that eternal life, although we are very much proud of our material knowledge and its concomitant vanity. We are more or less engaged in the external material designations of that eternal which is described as the eternal dresses of the living soul. And because we have engaged ourselves in that designation of the spiritual, there is so much disunity and turmoil. When we shall therefore be free from such designations and our real nature will be uncovered, it is then and there only that we can dream of real happiness and peace. And the attempt that we are making to remove the difficulties of the material world under the pretention of erudition, scientific knowledge, great leaders, and mahatmas, by garbing the body and the mind in different colorful dresses shall always be frustrated. That is the intrinsic instruction of the Bhagwat Gita. Sree Krishna, the Personality of Godhead, rebuked Marshall Arjuna so-to-say, when Arjuna surrendered unto Him as a disciple and being unable to solve the problem that always confronts us in our material existence. He said, "Arjuna, I see that you are talking like a learned man but you may know that you have practically very little knowledge. Because I see that you are lamenting over something on which no one would do so---if he happens to be a learned man. A learned man never laments over a subject which appears and disappears as a matter of course." The material body that we get from the womb of our mother, transforms after sometime into ashes, earth or stool as the case may be. And the subtle mental body, which is also material and composed of false ego and intelligence---also vanishes when the soul is liberated. Therefore those who are learned in the true sense, do not give much importance to this material body or

mind or in the matter of happiness and distress which cover only the material body and mind. On the contrary, such learned men do give much stress on the happiness and distress of the soul proper which is spirit and transcends the existence of the body and the mind. When we enter into such culture of knowledge it is called transcendental knowledge. Marshall Arjuna pretended himself as a material fool without any transcendental knowledge, just in order to teach us who are cent per cent materialistic fools. The Personality of Godhead imparted the transcendental knowledge of Bhagwat Geeta finding Marshall Arjuna as the most deserving person.

Just like Marshall Arjuna, the Prime Minister of Nawale Hussain Saha of Bengal namely, Saken Mallick, who was later on known as Sanatan Goswami one of the chief disciples of Lord Chaitanya—represented himself as a materialised fool before Lord Chaitanya, when he met Lord Chaitanya at Benares. He represented his case before Lord Chaitanya as follows:— "Ordinary persons, those who have no knowledge in transcendence, do address me as a great leader, great scholar, Mahatma, Paramhansa, etc. But I am doubtful whether I am really so, and so, as I do not know if they are not insulting me indirectly by calling me something which I am not. I know that I have no knowledge about myself as I am, but still some of the materialised fools address me as the learned (?) This is undoubtedly joking and insulting." With these words Srila Santana Goswami first represented his case. In fact he was really learned in the transcendental knowledge but he pretended to be a materialised fool in order to derive the transcendental message from Lord Chaitanya for the benefit of other materialised fools like ourselves. Srila Santana Goswami refused himself to be called as a great leader or erudite scholar without any transcendental knowledge of the spiritual plane. Indirectly he asserted that there is no better a materialised fool than he who advertises himself by collecting cheap votes of similar fools as a great scholar, a great leader, a great philosopher, a great mahatma or a great Paramhansa -- without any knowledge of his real self the spirit soul and without doing any benefit to the soul proper and wasting time in the matter of happiness and distress of the temporary material body and the mind. Sanatan means eternal. Thus Sanatan Goswami was interested in the eternal happiness of the temporary body and mind. When one thus becomes interested in the permanent happiness of the permanent soul, he becomes a disciple of Santana Goswami or a real Sanatanist, i.e. the transcendentalist.

Throughout the whole world at the present moment almost all the leaders scholars, or mahatmas are more or less materialists without any taste for transcendental knowledge. Sree Krishna the Personality of Godhead rebuked Marshall Arjuna at the first instance and refused to accept him (Arjuna) as a Pandit or scholar-- with a view to teach the so-called learned scholars and leaders of the materialised fools. Almost all the leaders of the people have popularised different modes of religiosity covering only the body and the mind. But very few of them know that the body and the mind are nothing but outward coatings and shirtings of the soul proper. Simply by taking care of the outward dress of the soul proper, one cannot do anything good for the real self soul proper. But the fact is that the soul is the chief living entity. No sane man can look after the interest of the paraphernalia overlooking the interest of the central chief. If any one looks after the interest of the chief,

the interest of the subordinates, are looked after automatically. But one can serve the chief simply by serving the subordinate. As such it is not possible to satisfy one's hunger simply by eating the outward clothing. When we speak therefore of a living entity we must see to the living force as the central chief and the body and the mind as the two outward coverings compound as paraphernalia while the living force known as the spirit soul is the chief central figure. The outward coverings are temporary arrangements and therefore everything that is dependent on the outward covering is also a temporary arrangement. Happiness or distress that is perceived in relation with the temporary arrangement of the body and mind—is also temporary. In the Bhagwat Gita therefore the Personality of Godhead Sri Krishna said, "Oh son of Kunti! All happiness or distresses such as winter cold or summer heat are all related with the sense-perception only. They come and go according to the laws of nature and they therefore have to be tolerated without any perturbation. Anyone who is not disturbed by all these incoming and outgoing temporary happiness or distress, he alone becomes a fit person to obtain the life of eternity." But in the present state of our existence it is difficult to be unaffected by our existing happiness or distress pertaining to the body and the mind. Neither is it possible at the present to deny myself as unidentified with the body and the mind. There is no meaning therefore in the present state of existence to be indifferent in the matters of such happiness or distress. To acquire transcendental knowledge therefore does not mean to be indifferent in our present state of things but it means that we may not be overwhelmed by this happiness and distress. We must know what the nature of those temporary happinesses and distresses is, and it will be sheer stupidity either to ignore them and to remain indifferent in the matters concerning the spirit soul around which the material body and the mind exist. On the contrary if any one perchance can know the happiness and distress of the spirit soul and gets a taste for the transcendental knowledge, he shall then be indifferent to distress and happiness of the body and the mind and shall relish a transcendental peace eternal ever in the midst of the worldly happiness or distress. Real peace can be obtained only in that transcendental state of existence, that is the state of real contentment. If, after a pretty long time, somebody starts for his homeward journey, the pleasure for such homeward journey diminishes the accompanied distress of the journey. Travelling distresses become subordinate to the pleasure of the homeward journey.

Sense-perception is the cause of feeling all sorts of distress and happiness. Form, taste, order, sound, and sensation by touch are different subjects which render happiness or distress in co-operation with the mind. In the winter season, cold water gives us pain during the bath but the same cold water gives us pleasure in the summer season. Fire gives us pleasure of warmth in the winter season but the same fire gives us distress during the summer season. As such, neither fire nor water has any intrinsic value to give us happiness or distress but they appear to us as agents of happiness or distress according to the mode of sense-perception in different circumstances. Everything, therefore, that we see in the world is neither the object of happiness nor of distress but they are simply subjective to our sense-perception only in relation to the particular instrument of knowledge and in terms of thinking, feeling, and willing. But such temporary happiness or distress pertaining to the act of

thinking, feeling, or willing under the false ego, are eternally different from the spirit soul and are therefore unreal reality. The advancement of knowledge both in art and science, which has been possible to be made by the mundane scholars without any reference to the eternal spirit soul are all but manifestations of the illusory modes of nature embracing the limits of the body and the mind. It will never be possible to bring in real peace and happiness at any time by such advancement of knowledge deluded by the illusory modes of Nature with a view to point out this unreal reality Sree Krishna the Personality of Godhead said in the Bhagwat Gita that those, who will cultivate transcendental knowledge in relation with the eternal spirit soul and without being disturbed by the temporary happiness and distress—will be able to get rid of the cruel hands of birth, death, oldage, and diseases and will be happy by gaining eternal spiritual life. We therefore request all those, who have tried their utmost to do good for others but have failed to do so in spite of all honest endeavours, to approach Sree Krishna or his bonafide servitors following the foot-prints of Marshall Arjuna, try to do good to others after knowing it perfectly well how one can possibly do good to others. Otherwise one can get only a temporary benefit for himself in the shape of some pain, adoration or recognition by enticing others in a false sense of altruism. Such personal gains cannot actually do any good to others. Hitler, Mussolini or any other leader of the same culture may try to do good to their respective followers by the exercise of mental concoction of doing good to others in the process of violent or non-violent actions and by such acts of benevolence one may get recognition by the followers for some time but the people or the followers for whom these leaders endeavoured to do good, will never be able to get any benefit out of such temporary benefactor. A void will be felt with the progress of all such benevolent activities. On the contrary the followers are put into more and more distressed conditions by following the path chalked out by the so-called leaders. The vivid example of such philanthropism is expounded by the Indian by the partition of Pakistan and Hindustan. If any blindman pretends to help another blind man in the attempt for going down a road, then both the blind leader and the blind one who is led, shall fall in the darkness of a hidden ditch on the road. Everyone who is devoid of any transcendental knowledge is just like a blind man; such blind man first of all must eradicate his blindness before he can attempt to lead others to light.

Everyone who happens to take his birth in the land of Indian soil, is a potent benefactor of others. Because it is on the Indian soil only that the culture of transcendental knowledge was made most elaborately and is still being done so even at the present. The saints and sages of Bharatavarsa never tried to make an extension culture to satisfy artificially the needs of the body and the mind exclusively, but they always cultured transcendently the spirit soul which is above the material body and mind. They shall do so even now in spite of all difficulties. But it will be a sheer act of stupidity if such Indians will attempt to do good to others without attaining himself to transcendental knowledge. Thus if we want to acquire transcendental knowledge our first duty will be to understand that the spirit soul is Eternal Truth, the external ingredients which develop around the spirit soul, are all relative or partial truths. In the Bhagwat Gita the Personality of Godhead explained this fact elaborately in the following lines: 'The Spirit soul which pervades all

pervades all over this body is eternal and so each one should understand that no one can destroy the eternal ever-existing spirit soul. But this material body is subject to annihilation while the proprietor of the body is eternal. Oh son of Bharata, you can go on with your fighting engagement knowing this eternal truth. Both of them, one who understands that the spirit soul can be killed as also one who understands that the spirit soul is lost are ignorant of the fact that the spirit soul is neither killed nor lost at any time. It is never born neither it dies at any time. It has no part present or future because it is eternal and although very old it is always fresh and does not annihilate even after the annihilation of the body. One who understands it as eternal and not destructible, how can he hurt or kill any one is such. It is only the outward body and mind that is destroyed. But the body and the mind is just like the outward clothing of a person. The clothing is changed when it is old and the living person takes to a new clothing after giving up the old one. The spirit soul is never struck by the sharpened sword neither it can be burnt by the fire. It can never be affected by water or air and as such the spirit soul is eternally non-destructible, non-flammable, non-evaporable, and non-corrosionable. It is permanent, all pervading and eternal. It cannot be explained by any human language neither can it be perfectly conceived by any human mind. It is always unchangeable and as such one should not lament over its disappearance knowing the above facts."

In the language of the Bhagavad Gita, the spirit soul is called 'kshetrajna' the tiller of the field whereas the body or mind or the coverings of the spirit soul is called 'kshetra' or the field. In the eleventh chapter of Bhagwat Gita, where the Personality of Godhead Sri Krishna has discussed the subject matter of kshetra, kshetrajna, Nature or the phenomenal world which is enjoyed and the Purusha or the enjoyer of the phenomenal world etc. He has virtually explained there that all actions or reactions that take place in the phenomenal world, are the actions and reactions of the combination of the kshetra and kshetrajna or the Nature and the enjoyer of the nature. It is just like the paddy which is produced by the action and reaction of the tiller and the field or like a child which is begotten by the combination of a Prakriti or the enjoyed and a Purusha or the enjoyer. In the same way whatever we see in the phenomenal world is produced by such combination of kshetra or kshetrajna. This kshetrajna is the living spirit whereas the kshetra is the material which is lorded over. Physics, chemistry, astronomy, pharmacopea, Economics, Sexology, etc. are different sciences dealing in with the material of 'kshetra' generally known as material science. But the science that deals with the spirited existence pertaining to kshetrajna is called transcendental knowledge. Real culture of knowledge is therefore not the advancement of knowledge pertaining to kshetra but knowledge pertaining to kshetrajna." We shall get opportunity to discuss all these subjects more elaborately but for the present we may be satisfied simply by knowing that kshetrajna or the Purusha or the enjoyer is the central objective for culture of all knowledge because it is this kshetrajna only that creates everything in conjunction with the material body and mind and the allied physical elements. The kshetrajna is the eternal spirit whereas the ephemeral kshetra is the matter which is temporary. This eternal truth is summarized in the Vedas in the aphorism known as *Maya* is the fact and the world is the false shadow. Brahma Satya Jagat Mithya, by false shadow one may understand the world as temporary, existing

for the time being but one may not misunderstand it as having no existence at all. I have got my temporary material body and the subtle mind and I must not prove myself as a laughing stock simply by denying the existence of my body and the mind. But I must at the same time always remember that the body and the mind are temporary arrangements. The spirit encaged by such body and mind is however eternal truth and non-destructible. No one can destroy the eternal spirit — that is what we need to understand at the present moment. The spirit is above the conception of violence and non-violence. The whole world is made after the culture of knowledge in relation to the temporary arrangement of the material body and the subtle mind. But what is more important than the body and the mind, that is the spirit has been set aside without any proper culture of the knowledge. And the result is that the darkness of ignorance has been over cast all over the world bringing in unrest, disturbances and all distress in their propensities. How long can one enjoy external happiness simply by wearing the outer garments without taking any sustenance within the stomach? That eternal truth, non-destructible spirit does exist as the living entity in each and every body. It is very minute and is finer than the finest atom. Learned experts have attempted to make a measurement of that living spirit. They say that the living spirit or the soul proper can be measured in our estimation as the one hundredth part of the minute one hundredth part of the tip of an hair. That living spirit remains within the body just like a finer dose of an important medicament remains with its effects all over the body. The pain that we perceive by a small stroke over the any part of the body, is understandable as the spreading of that living entity all over the body. But when that minute quantity of living spark is gone from the body, the body lives over dead prostrate and it cannot feel the slightest pain even if the body is struck over by an axe. That this living spark or the spirit is not a material thing is proved by the fact that up till now, no material scientist has ever since been able to create this minute particle of living spark by combination of any amount of material substances. Experienced material scientists have been obliged to accept the fact that the problem of living spirit cannot be solved by material science. Whatever is possible to be created by the accumulation of matter are all destructible and are of temporary arrangement. But the contrary fact is that the living spark is non-destructible for it can never be produced by the combination of any amount of matter. There is no such advancement of material science all over the world but it is a matter for regret that no such attempt has been made in respect of the living spark the spirit which is always the most important subject. This is our gross ignorance. That is our helplessness.

The brain substance of Sri Jagadish, Sri Isaac Newton, Benjamin Franklin stopped to work whatsoever--- as soon as this little spark of living substance separated from their respective bodies. If it was possible to create this living substance by chemical or physical combination or permutation of matter--- there certainly are many disciples of those great scientists could bring them into life and would have been able to take out more scientific contribution to the world by those scientists. But that is not at all possible by any material scientist and the hypocrite who prefers that they will be able to create the living spark by some material arrangement---are the greatest of all fools. Because the living spirit is eternal or shall not be created by any method whatsoever. For it is within our experience

that every created thing is subject to annihilation. The eternity of spirit soul is proved by its non-creation by material thing. As such one who thinks that he can destroy the living spark---does not know also anything about it. The Personality of Godhead Sree Krishna therefore emphatically declared that the living entity spirit is never born. The living entity exists eternally and it has no past, present or future tenses. It is never annihilated nor anyone can annihilate it even after the annihilation of the material body. It has, therefore, no birth, no death, neither it grows or diminishes by repeated births and deaths. That living entity is ever fresh and new although it is the oldest of all. It is always different from the body and the mind which are always subjective to death and annihilation. The learned scholar who is aware of this transcendental knowledge, does not try to annihilate any body nor does he order to annihilate anyone like a fool. One may ask this question that what was then the matter for which Arjuna fought in the battle-field of Kurushaktra? The answer is plain. The fight that is fought in pursuance of duty---is always meant for the body. The effects of war or pitched upheavels are made over the body only and not on the soul as much as the effects of good feast satisfy the needs of the body and temper of the mind. None of those effects ever blemishes or touch the eternal living entity or the spirit soul. Because the living spirit it is invincible, non-flammable, non-moistened, and non-dryable. Everything that is material can be cut into pieces, can be burnt up, can be moistened and can be dried up in the air. But the living entity spirit being entirely metaphysical, the above explanation is given in the negative indirect method. It is said about the living spirit as eternal, all-pervading, unchangeable, non-destructible etc. In India what is known as the Sanatan Dharma or the eternal religion, is meant for this living entity and is real spiritualism. What is transcendental to the religion of the material body or the subtle mind is the eternal religion technically called the Sanatan Dharma. This Sanatan Dharma or the eternal religion is never established for any particular people, place or time. It is for this reason the Sanatan Dharma is explained in other words as all-pure pervasive and the eternal religion. All other religions except the one that is known as the Sanatan Dharma are meant for the culture of physical or psycho-logical effects. The psycho-logical effect, of different countries, time and objects, has led us to designate ourselves as the Hindus, Muslims, Christians, Buddhists, Congressites, Linguistics, Socialists, Bolsheviks, etc., and as such we have tried to establish many varieties of ephemeral external physical and mental engagements called the different religions of different countries, times, or objects. And for this reason only we can visualise changes in different religions. One who is a Hindu today may become a Mohammedan the next day or one who is Mohammedan today may become a Christian the next day and so on. But when we attain to transcendental knowledge and are established in the eternal religion of the spirit soul or the living entity, it is then and there only we can attain to real unchangeable peace, prosperity and happiness in the world. There is no peace and prosperity of the living entities because they are not situated on the plane of Sanatan Dharma or the eternal religion of the soul.

The spirit soul being very minute and invisible to the material eyes, and being very difficult to be explained---it is called inexplicable, inconceivable and so on. The spirit soul is explained as eternal because it is never subjected to the ordeals of birth, death, diseases, oldage,

and similar many other physical transformations. When therefore there will be a vigorous agitation for the propagation of this inexplicable eternal religion of the living spirit soul, it is then only that eternal peace and prosperity will be established after being relieved from many such physical changes such as birth, death, diseases, and old age, etc. We should always remember, however, that this eternal religion of the spirit soul is never bound up by any physical limitation of place, time and object.

THE TRANSCENDENTAL EFFECT

(KARMA YOGA)

The learned sages inform us that one who takes his birth in the holy land of Bharatavara (India) by the gradual process of evolution after passing through eighty-four lacs of species of life such as nine lacs of species of aquatic animals, twenty lacs of species of vegetable hills and other non-moving embodiments of life, eleven lacs species of germs and insect life, ten lacs of bird's life, thirty lacs of species of lower animals and four lacs of species of human beings. The living spirit transmigrates from one species of life to another and it is moving in that way for crores and crores of years within the hollow of the great universe. The living spirit soul is for this reason described as all pervasive. We have in this connection already quoted a passage from the Sri Chaitanya Charitamrita in which it is said that one who has by chance taken his birth in the holy land of Bharatavara, can render the supreme benefit to others, after he has self-realisation. Factually also, is no country other than in India, the great sages have endeavoured so much for the realisation of the spirit self. It is admitted that in western countries the people have done their best to improve in the culture of material sciences around the centre of the material body and the mind. But it is admitted also that not withstanding all such advancement of material knowledge, the people in general there are suffering under the pangs of the poisonous effects of materialism as they cared very little for the culture of spiritual science. Great thinkers of the western countries are therefore looking to the people of India as to when the message of Godhead and spiritualism in the real sense of the term will reach to their ears. Sri Krishna the Personality of Godhead, has therefore discussed in the pages of Bhagwat Gita about the work with transcendental effects or Karma yoga in order to pour water on the fire of the pangs of materialism after deliberate consideration for the future of human kind.

There is a great difference between work for material gain and the work with transcendental effects. The Personality of Godhead has in many places of Bhagwat Gita, mentioned the word Buddhi yoga or intelligence with transcendental effects. And by this Buddhi yoga one can understand transcendental or devotional activities. For the Personality of Godhead has said that He always favours his devotees by the endowing them with the intelligence of devotional activities so that His devotees may at the end attain to Him. It is said in other places also that God is attainable through devotional activities only. We can get rid of the effects of work only by the intelligent process of work with transcendental effect. In the second chapter of Bhagwat Gita the Personality of Godhead Sri Krishna has advised as follows: "So far I have explained to you about transcendental knowledge, now I shall explain to you about work with transcendental effects. By this work with transcendental effects, you can get rid of the bondage of ordinary work. There is no retrogression of this process, neither this process of work deteriorates at any time. Even if very little of this work is done, it can save one from the greatest trouble."

Pure devotional activity is one variety only. But how these devotional activities can be co-ordinated with our daily active life, has been explained in the Bhagwat Gita. When such devotional activities are co-ordinated with our

daily activities, it is technically known as Karma-Yoga. The same devotional activities when they are mixed with the culture of knowledge is technically called Jnana-Yoga. But when such devotional activities transcend the limits of all such work or mental knowledge it is called pure transcendental devotion or Bhakti-Yoga. Everything that we perform in this world begets different and respective results. When we begin to enjoy the fruits of such performances, such actions also produce in their turn further different results as a matter of course. Thus we have a big tree of such actions and reactions with respective fruits and as enjoyer of those fruits we become bound up in the net work of such work and its fruit. Birth after birth, the soul spirit becomes bound up in the process of producing such fruits and enjoying the same under different species of life, numerically eighty-four kinds of species as above mentioned, and the spirit soul overwhelmingly suffers those created reactions. But still we have very little chance of liberation the bondage of work and enjoying its fruitive

results. Even after abdication of all work and accepting the order of a Sannyasin or renouncer, one has to work simply for the reason of his hungry stomach. Sankaracharya the great monist philosopher and religious reformer, said therefore, that simply for the matter of stomach one may not change one dress after another. Therefore, there is no way out, without doing work even for the belly's sake. The Personality of Godhead Sri Krishna therefore advised Marshall Arjuna in the following words. He said, "Oh Arjuna, you must always do your duty. To do something is far better than to do nothing. Even your ordinary livelihood cannot be prosecuted without doing any work."

Work—means the work that is ordered in scriptures or law books. These are standard specified duties. Such work is far better than laziness under a pretension of a renouncer or a mystic. For livelihood one can honorably adopt the profession of a street cooly but one must not change his dress from white to red or some other pattern or colour simply to fill up the empty stomach. In the present age of quarrel and pretension, one may prefer to do the ordinary prescribed duties than to adopt the order of a renouncer's life called the Sannyasa. Those who are bona-fide renouncers, may not give up performing his duty prescribed, otherwise there will be disaster, plain and simple. When we cannot prosecute our livelihood without doing any work, how it is possible to give up the prescribed duties of a particular order of life. But yet one must not forget the difficult position of one's being in the network of actions and reactionary existence by which the spirit soul becomes bound up in material existence. And to solve this dilemma the Personality of Godhead Sri Krishna said just after as follows: "The best policy of doing work is to perform all prescribed duties for the satisfaction of Yajna or the Supreme Being Vishnu the Absolute Truth. Otherwise all actions will produce respective reactions which will cause bondage. If work is done for the sake of Yajna then one can become free from all bondages."

This policy of work or prescribed duties which does not cause any bondage, is called work with transcendental effect or Karma-Yoga. By such work with transcendental effect or Karma-Yoga one does not only become immune from the bondage of work but also one develops his transcendental devotion towards the Absolute Personality of Godhead, one must not enjoy the fruits of his work himself, but must dedicate the same for the transcendental loving service of the Personality of Godhead. This is the first stepping-stone for ascending the ladder of devotional activities. Lord Chaitanya instructed this process of devotional service or

work with transcendental effect --- to Sreea Rupa Goswami at Dasaswanda Ghat in Prayag. He said, "one who is fortunate only, can get the seed of transcendental loving service, by the mercy of Sree Krishna the Personality of Godhead and that of the Spiritual Master. Karma Yoga or work with transcendental effect is the seed of Pure Devotional activities. This is taught by Sree Krishna Himself or by His bonafide confidential servants. Unless one takes his lessons from such sources as above mentioned, one must misunderstand the import of Karma Yoga which is so much advertised by ordinary mundanere.

We have to earn some wealth just in order to jall on our material existance. In exchange of that wealth, we have to secure the necessities of life and primarily we have to cook something for our hungry stomach. For if we do not eat, we cannot live a healthy life and if we do not keep healthy body, it is very difficult to earn our livelihood. It is very difficult to ascertain as to which is the cause of the other. For this we can describe this process of reciprocity as the wheel of work. And to travel all over the universe is to circumbulate this wheel of work. There is no account of our such circumbulation and the concomitant distress following such travel of life after life for the illusory happiness which is compared to the will-a-the-wisp/ In the capacity of a false enjoyer without any obedience to the Supreme Power, the living soul searches permanent happiness life after life, but he does not know where is the real happiness. Therefore, Prahlad Maharaj said that no one knows that his ultimate goal of self-realization is to reach Vishnu, the all powerful Godhead. Without knowing the goal of our self-realization we are voyaging on the ocean of material existance aimlessly, life after life and we cannot ascertain the volume of our distresses in undertaking such an ~~aimless~~ journey of life tossed over the waves of actions and reactions. Here we must know that our goal of voyage is to reach the Absolute Truth Vishnu, the all-pervading Godhead. Sree Krishna confirmed this goal of life by saying that everything must be performed for the satisfaction of Vishnu or Rajas. In the Rig Veda the same aphorism describes Vishnu as the Supreme Deity and as such all other gods or the Surयोs look to Him (Vishnu) and His Lotus Feet. The author of the Vedas is the Personality of Godhead Himself. As such, the Bhagvad Gita is the finest substance of all the teachings in the Vedas (the Book of Knowledge and there is no doubt about it. The instruction is therefore that we must do everything for the satisfaction of Vishnu. Vishnu only if we want to get rid of the bondage that is made by the circle of our work.

The people who were the followers of the Varnashrama Dharma or the Sanatan Dharma or the institution of the four sections of castes and four orders of the mode of life, and who are now misnamed as the Hindus-- and their forefathers especially, those who were really situated on the higher status of society namely the Brahmins, Kshatrias and Vaishyas-- all used to lead the life of Vaishnavism or doing everything centering round the Supreme Deity Vishnu. In all the four orders of life especially the order of life which was known as the life of the householders-- Vishnu was being worshipped particularly. The Brahmins more particularly used to worship Vishnu without fail and as such even at the present moment the descendants of the these Brahmins still continue to worship Vishnu as their family deity as a matter of formality. Such people as mentioned in the previous

part used to do everything for the sake of Vishnu. They used to earn wealth according to their capacity for the service of Vishnu, in exchange of wealth they used to acquire eatables and the eatables were cooked for the worship of Vishnu and the remnants of Vishnu or the Prasadam offered to Vishnu were accepted by them. That was possible in the days gone by or what is still being done in some place or other, can be made possible in all spheres of life even now by a little adjustment only suitable to the time, place, and the people. By doing so, everyone can get rid of the bondage of the network of actions and reactions. The learned sages say that to approach the Lotus Feet of Vishnu is to get liberation. By satisfying the transcendental senses of Vishnu we can satisfy our ordinary desires and this is the ultimate goal of Karma yoga or the work with transcendental effect. If we do not perform our duties in such a line of actions for the satisfaction of Vishnu, certainly all and every work done by us will produce nothing but poisonous effect of matters and ultimately there will be disaster in the world. By doing everything for the satisfaction of Vishnu and taking the remnants of the offerings made to Vishnu, we can get rid of the vices that accumulate in the course of performing the prescribed duties even if we take much cautions against those vices and sins. Even in the course of doing ordinary business of exchanges and barter we have to commit so many sins by speaking lies and not to speak of the volumes of lies that is practiced by the profession of law. Because the lawyers take advantage of all sinister laws in order to rid of one law in which they become professionally entangled. Those who are in service or other professions, they have also to do the same thing without fail. Intentionally or unintentionally one has to commit such sins and vices without any doubt. Even if we take all the necessary precautions to guard ourselves against the commitment of all such sins, for the Vaishnavites or the devotees of Vishnu naturally do take all such precautions, — we do kill unconsciously many ants and insects during the course of discharging even the most ordinary duty such as going from one place to another or even during the time of drinking plain water which is full of aquatic and insects. We have to kill many such lives even during the time of cleaning our houses and rooms. We cannot get rid of all the sins and vices that are committed during the course of eating, sleeping, and unconsciously we have to commit sometimes the act of the slaughtering of innocent lives, unlawful acts anti-social activities and many undesirable actions imperceived in the ordinary course of life.

In the laws made by man, it may be accepted that a man may be hanged or when he commits homicide but he is not hanged when he kills other lower animals. But in the laws of God, one commits the same sin by killing a lower animal as much as he does by killing a man. We are punished by the laws of God in our both actions as above mentioned. Those who do not believe in the laws of God or His existence, may go on committing such sins and may come to the senses of the volume of suffering they are put into for all such commitments of sins, but that does not efface the existence of Godhead or His eternal laws. In the law book known as Smritis, there are indications of five sins which every one must have to commit without fail. They are as follows :- (1) Sin committed by itching. (2) Sin committed by rubbing. (3) Sin committed while burning the fire. (4) Sin committed while pouring water from the pot. (5) Sin committed while cleaning the house. In various other words it may be noted that even if we do not commit any specific order of sin, we have to commit the

above five kinds of sins without ~~any~~ shadow of doubt. As such it is our duty to take the remnants of the offerings made to Vishnu in all circumstances in order to get rid of all sins committed unconsciously and unavoidably. As such those who do not cook foodstuff for offering the same to Vishnu but cook such foodstuff only for the satisfaction of their taste, they have to undergo all punishments for committing all sins consciously or unconsciously during the course of discharging the prescribed duties. And for this reason we can still deserve the worship of Vishnu in the households of the followers of Sanatan Dharma and especially in the household of the Brahmin.

It is therefore desired that those who lead the members of their respective country or community, may regulate, all their duties towards the people by satisfying the transcendental senses of Vishnu for their own benefit as well as for the benefit of those whom they profess to lead on. It is incumbent for them to ponder over the subject as to how they can discharge their duties by satisfying the transcendental senses of Vishnu for what they shall perform will be followed by the respective followers of such leaders. The Personality of Godhead Bree Krishna said therefore to Arjuna as follows :- "What is done by the leader is followed by the ordinary man. What the leader establishes as the truth, the followers take to them unhesitatingly." But alas, the time has already approached when the leaders, who are considered as beacon-light of the ordinary men, are themselves mostly atheistic to the bottom of their heart and are against the tenets and principles laid down by Godhead. As such, what they can do for the satisfaction of the transcendental services of Vishnu? And if they do not do everything for the satisfaction of the transcendental services of Godhead, how they can expect to drag on themselves or their followers from the mire of sins and vices that are committing in the course of discharging the prescribed duties. If the leaders do not approve of the existence of the All Powerful Vishnu who is simultaneously both a transcendental Personality Impersonal Spirit existing everywhere, then what will the ordinary men understand about Him as such. He is the Supreme Enjoyer of Everything that be and as such none of us however great he maybe, can be the enjoyer of the universe and its paraphernalias. Our position being subordinate to the position of the All mighty Vishnu, or the Supreme Godhead (Ishvara) we can enjoy only what comes from Him as a token of favors. We must not enjoy anything that is not offered to Him. We should not make any extra effort to obtain anything which belongs to Him or others. That is Vaishnavism. In the Isopanished the same thing is described as follows :- "Whatever we see existing on the face of the universe is integrally the property of the Supreme Enjoyer, and one must enjoy a thing that is kindly given by Him, but one must not even use the property of others."

It is therefore incumbent on the part of public leaders that they should regulate their activities round the center of "Vishnu" and by this act of transcendental work, they will themselves be benefitted and shall be able to do good to their respective followers. If the public leaders, preachers and the executive heads of the state do not do this act of Vaishnavism --- and instead pose themselves artificially in the exalted position of Vaishnu the Supreme Enjoyer, then they might themselves be benefitted in respect of temporary gain, adoration, and mundane fame and delude their unfortunate followers from

the right path by a false exhibition of renouncement but they will never be able to do any good to them except that the ignorant followers will face destruction as the flock of sheep who follow the leader in order to be destroyed in the slaughter house. By such leadership, the leader himself is temporarily benefitted but the followers are put into the worst position. The leaders falsely incite them for an illusory gain and thus engage them in various acts of sins. Such leaders sacrifice the real interest of the followers but make themselves benefitted by temporary gains by destroying the followers. Such leaders do not know that their temporary gains will vanish away along with the destruction of their temporary material body, but the act of commission and omission made by them during their lifetime leadership, will remain in the psychic arrangement of mind, intelligence and false egoism in a very subtle form and the subtle psychic life will develop again in another suitable body by the process of transmigration of the spirit soul and thus put them in order of different wheels of motions and reactions by obliging them to transmigrate from one body to another for many many years. The people in general do follow what the leaders, without any transcendental knowledge, ask them to do. The leaders must therefore beware of this fact for the benefit of all concerned. The leaders must know first of all how they can do good for their followers by understanding the real method of Karma yoga, or work with transcendental effect. If the physician is himself a diseased fellow how he can endeavour to heal others? The physician must heal himself first. Without knowing or diagnosing the actual disease of the general public as well as of his ownself -- if the leaders do the acts of a physician how can they heal the follower patients or themselves even? To gratify the senses of the diseased fellow is not the business of a real physician. The physician cannot oblige the patient by merely satisfying him but a good physician who has the necessary qualification -- must prescribe the real medicine may it satisfy the senses of the patient or not. The leaders must therefore know the real disease of the people in general is their aversion to serve the Almighty Godhead Vishnu. So without prosecuting treatment of the inherent disease of the people in general, if the leaders simply show a superfluous sympathy for the symptoms of the great malady of atheism, certainly there will be no benefit whatsoever for the suffering humanity! The real remedy for such disease lies in the partaking of the remnants of the offerings made to Godhead as diet for the patient and to receive aurally the glories of Godhead, or to enchant his glories by mouth to remember his glories in the mind, to worship the transcendental form of Godhead, to offer Him transcendental services, to accept Him as the Supreme Friend and lastly to surrender unto Him in all circumstances--are the various medicines for such diseases. The leaders should therefore arrange for such diet and medicines as above mentioned, if they want really to dissipate the sufferings of humanity factually.

It is however pleasing to know that the veteran leader Mahatma Gandhi is trying his best by specific method invented by Him to bring in Godly atmosphere over the world by proclaiming restraint, toleration, moral principles etc. but it is not possible to reach the ultimate by any novel inventory method which is always limited. The Personality of Godhead Sree Krishna has therefore said in the Bhagwat Gita that the sages who are very much learned do surrender unto Me (Sree Krishna) after a lapse of many many births for the Mahatma who is able to connect everything that he to "Vaudeva (primary manifestation of Vishnu), is hardly to be

seen. The purport is that there is Mahatma and there are Mahatmas everywhere but that Mahatma who knows the real relation of Godhead and the manifested world, is very rare. Such Mahatma never tries to approach Godhead by any inventory method of ascending process but he accepts the standard process of descent i.e. the method that comes down from Him directly or through a bonafide channel. By the method of ascending process no one can reach Him even by a long-term endeavour of many many years. What is obtained by the ascending process is however imperfect partial impersonal knowledge subject to be deviated from the Absolute Reality. We can see such signs in the method of preaching by Gandhiji. Although he chants the name of Rama, he is not aware of the transcendental science about the same. He is worshipper of impersonal Godhead. As such his Godhead or Vishnu is devoid of transcendental activities. His Godhead cannot eat, cannot see, and cannot hear for impersonality means without any such possession of sensual activities. When the empiric philosopher tries to approach the Absolute Truth he can approach up to the impersonal feature of Godhead without knowing anything about His transcendental pastimes. When the Absolute Truth is denied of His having any transcendental senses and their activities, certainly He is supposedly impotent. An impotent Godhead cannot of course hear the prayers of His devotees neither He can ameliorate the distress of the universe. By the empiric process of philosophical research, one can possibly distinguish the metaphysical subjects from the physical objects, but unless such seekers of truth can reach to the Personal feature of the Absolute Knowledge of Him without any actual transcendental profit. It is therefore necessary that the leaders like Gandhiji may establish themselves in the transcendental footing of personal feature of the Absolute Truth recognised as Vishnu or the All-pervading Godhead and arrange for His transcendental service by Karma-yoga in order to do good to the people in general.

The people in general are very much busy in the affairs of the material body and mind. Those who are in the lowest stage of such mundane activities very rarely can understand about the activities of spiritual plane. These people are generally known as baffled in their various acts of sins and virtues in relation to ameliorating the distress and enhancing the happiness of the body and the mind by such acts as eating, sleeping, fearing, and gratifying the senses. The material scientists who are in fact priests to invoke such material activities — do invent many many objects which satisfy the material senses such as the eye, the ear, the nose, the tongue, and ultimately the mind, create a field of uneasy competition for enhancement of such material happiness, leading the whole world into the whirl pool of uncalled for clashes. The net result is, however, scarcity all over the world so much so that even the bare necessities of life namely food and clothing become the subjects of control creating much inconvenience to the life of plain living and high thinking. And persons who, a little over such gross materialists, do believe in the life after death and thus try to rise a little over the plane of gross enjoyment of this life only but try to accumulate something for the next life by acts of virtues, just like a man banks some money for future happiness. But none of these people know that neither any act of sin nor any act of virtue can be the cause of freedom from the bondage of work as we have explained above but on the contrary both sins and virtues will bind up the worker in the wheel of actions and reactions. Both of them cannot understand the epitome of Karma-yoga as the means for attaining liberation from the

bondage of work which is always unenjoyable. The expert Karmayogi therefore behaves just like an attracted materialist in order to teach the people in general about the techniques of how one can get rid of the tangle of actions and reactions of ordinary work. By such acts, the Karmayogi himself and the world at large simultaneously are benefitted. The Personality of Godhead therefore said as follows : "Oh descendant of Bharata, better you continue to perform work like an attracted materialist who is not conversant with the transcendental knowledge, in order to recruit men to the path of Karmayoga or work with transcendental effect." Those who are, therefore, aware of the transcendental knowledge and thus are actually learned, do all acts which are done for the maintenance of the body and the mind in the direction of satisfying the transcendental senses of the Supreme Godhead Vishnu. Ordinary men do think of those learned transcendentalists as common workers but in fact the transcendentalists are not like workers for mundane benefit but they are Karmayogis or the workers with transcendental effects. By such transcendental work, the material effect of works are automatically gained without any separate endeavour.

In the present age the expansion of material activities is manifested in variegated engagements. Many mills and factories of various characters as well as hospitals and institutions of varied vocations are now in vogue. In ancient time, there was not so much expansion of the material activities. The living was plain while the thoughts were sublime in those days. In such there is very good field of activities for the Karmayogis who can engage all the modern institutions in the transcendental service of Vishnu for the satisfaction of His transcendental senses. It is incumbent therefore to install the temple of Vishnu in all the above institutions for the same purpose of worshipping the Absolute Godhead in the same spirit of work with transcendental effect as was done by the sages of ancient times by installation of such worshipment at individual homes. The all-pervading personality of Godhead although he manifests Himself in His various transcendental eternal forms as incarnations or planetary portions or different spiritual parts and parcels, the sages recommended the worship of the eternal dual forms of Sri Sri Laxmi Narayana, Sri Sri Sita Rama, Sri Sri Radha Krishna. Therefore it is desired most earnestly that the proprietor and managers of big mills, factories, hospitals, universities, hotels, and various such institutions, may install the temple of worship of any of the above mentioned transcendental forms of Vishnu for transforming all workers there into Karmayogis. It is generally experienced that the workers, in big mills and factories are addicted to such abominable habits and as such gradually they are apt to slide down to the lowest status of human being. If therefore they are offered with grace, the advantage of partaking the remnants of foodstuffs offered to Vishnu; gradually they shall develop a transcendental sense of spirituality and grow up in the same status of equality as there are other spiritually advanced personalities. They cannot however rise up to that exalted position of Harijane simply by the method of stamping one as such. Influenced by a desire other than the transcendental service of Vishnu, every effort to raise them up from the berthed position, will result in disaster and disturbance of social order of peace and tranquility. The leaders who uselessly incite such downtrodden labourers simply for the sake of temporary gain can never do them any good neither they can benefit themselves by such disorganised actions. On the contrary, by such material activities both the group

of the labourers and the group of the capitalists engage themselves in an unwholesome quarrel bringing in the eventual disturbance of social order. The problem can only be solved by a determined action of Karma yoga. If Karma yoga or work with transcendental effect is orderly performed all partial endeavours which are done by the Socialists in order to preach the doctrine of equality, by the Bolsheviks to bring in a great social order and family affinity, or by the laborites to dream of a heaven land where the laborers can defy the capitalists in the process of acquisitioning wealth.

Fraternity of human society develops gradually from individually to family, from family to community from community to nationality and from nationality to internationally. But in the process of gradual development there is always a center of attraction which helps the progress of development from one stage to another. We do not know however that in that constant struggle for development, the center of attraction is neither the society nor the community nor nationality nor even the internationally but the All pervading Godhead Vishnu. That ignorance is the material curtain of the illusory energy of the Absolute Truth. Prahlad Maharaj the great devotee therefore said that people in general do not know that their ultimate center of attraction is Vishnu the Supreme Personality of Godhead. Sree Krishna is the Supreme Attraction of Vishnu category. The word Krishna is derived from the root kṛs, meaning that which attracts. As such there cannot be any other name of the Absolute Truth than Krishna—the All-attractive. Learned sages have made sufficient reference in this connection and they have decidedly concluded that Krishna is the Supreme Godhead. The sages of Naimisharya at present Nisagar in Dist. Sitapur, U.P., who assembled under the presidency of Bala Goswami discussed in details all the different incarnations of the Absolute Truth and they came to the conclusion that Krishna is the Supreme Personality of Godhead and all other incarnations are either His plenary portion or the portion of plenary portions. The Supreme Personality of Godhead is Sree Krishna, that is the verdict of the Bhagwat School or the transcendentalists. In the Brahma Samhita also, which is described to be compiled by Brahma, the creator of this universe, it is also confirmed like this. "Sree Krishna is the Supreme Personality of Godhead having His eternal all blissful transcendental form. He is the original Person known as Govinda without any other cause and He is the cause of all other causes." As such if we can establish our relation with each other with the central attraction being Sree Krishna the Prime cause of all causes, it is then only we can really establish what is known as fraternity, equality as justifiable means of eternal peace. This is corroborated in the Bhagwat Gita as it is:

The husband of our sister, who was unknown to us before he became the our brother-in-law in relation to our sister only, His son and daughter became our nephew and nieces in relation to our sister. In this case our sister becomes the center of attraction. When we make our country as the center of attraction we designate ourselves as different Nations such as the Bengali the Punjabi, or the English. When we profess a particular faith of religion as the center of attraction, we designate ourselves as different sects of religious faith such as the Hindu, the Muslim, the Christian, etc. But we must remember always that we shall remain always imperfect and

partial however we may try to extend our relations by such partial attempt for central attraction. Our relation with one another can only be perfected under a full-fledged center of attraction for Krishna the Supreme Attraction original personality of Godhead. Constitutionally we are all related with Krishna and as such eternally we are connected with Krishna the center of all attraction and what we need to do is to revive that relation which has merged into oblivion by the covering and detracting process of the illusory energy called Maya the fostering influence of temporary forgetfulness. And to proceed in that direction of rehabilitation of our eternal relation is to adopt karmayoga, the first step to such transcendental realization. It is stated in the Chaitanya Charitamrita that the living entity spirit soul is engaged by Maya or the illusory energy under a process of forgetfulness of the relation of the living entity with Krishna.

Just in order to revive this transcendental relation of the living spirit with Krishna as His eternal servitor, the Karmayogi can render immense benefit to the ordinary living entities who are entirely addicted to mundane activities without, disturbing them in their ordinary engagement. It is advised therefore in the Bhagwat Geeta that in the interest of the mundane workers they should not be restrained from their ordinary engagement but on the contrary they may be encouraged to be engaged like that in the process of Karmayoga or work with transcendental effect. Ordinarily these mundaners cannot easily understand their eternal relation with Krishna. But instead, they themselves have posed as Krishna by false inducement of the illusory energy. That false position of an enjoyer gives them much trouble in the search of the lordship over the powers of Nature but still these mundaners cannot give up the spirit of lording it over and when such mundaners pretend to give up the enjoying spirit under the pressure of disappointment by a sense of frustration, they usually take shelter of a pseudo renouncement with a greater spirit of enjoyment. The mundane workers who are always desirous of enjoying the fruits of their mundane activities, suffer too much under the pressing disadvantages of such mundane activities just like the tightly saddled oxen engaged in the squeezing act of an oil mill, but under a false pretext of enjoyer dictated by the illusory energy --- they think themselves as the real enjoyers. The learned karmiyogis do therefore tactfully engage such foolish mundaners in the respective works for which they have special attachments in relation with Krishna but without disturbing them in their general activities. For this purpose only the learned liberated souls as eternal servitors of Krishna, sometimes remain in the midst of ordinary activities just in order to attract the foolish mundaners in the process of karmayoga.

The foolish mundaners would have perpetually been left in the darkness of foolish activities if Sree Krishna the Personality of Godhead or His eternal associates like Marshall Arjuna or others, would not have kindly taken the trouble of initiating the genus of Karmayoga by direct action of personal examples. The foolish mundaners are unable to come to the sense of that immeasurable difficulties which confront them in pursuance of their mundane foolish activities. However they may bewilder themselves by the conception of overlordship of their various actions, they are always driven under the direction

of the modes of nature—that is the considered verdict of Sree Krishna the Personality of Godhead in the Bhagwat Gēta. He says that the foolish mundane considers himself as the author of all his activities by a sense of dictator by his false egoism, without knowing that it is the modes of nature that lead him to do everything in all his engagement. The foolish mundane cannot understand that he is under the spell of the illusory energy of Sree Krishna the Personality of Godhead, who has made him (the mundaners) bound to do as he desires. As such the foolish mundane does enjoy only the results of his activities in the shape of mundane temporary happiness or distress undergoing a severe penalty of servitude dictated by the mode of Nature.

It is said in the Bhagwat Gēta that each and every living entity that be in His part and parcel and as such each and every living entity is His eternal transcendental servitor. The natural position of part and parcel is to render service to the complete whole. Hands, legs, eyes, nose, etc., are all parts and parcels of the complete whole body. If therefore the hands, legs, the eyes etc. do not endeavour to subscribe food stuff for the appeasement of the stomach and they themselves try to enjoy the eatables collected by them, then there will be maladjustment of the whole thing against the interest of the complete whole body. By such foolish activities, the hands, legs etc., can never improve their respective positions but on the contrary, for want of sufficient nourishment of the complete whole body through the medium of the stomach, the whole system of bodily structure becomes deteriorated resulting in the weakness and diseased condition of them. In Hilopadesha there is a lucid explanation of this allegory of Udesandri-

The Personality of Godhead is the original cause of all causes and He is the life of the whole creation. The Personality of Godhead Sree Krishna is the root trunk of the tree of the whole creation. That is the statement of Bhagwat Gēta it is also said in the Bhagwat Gēta that there is no more superior person than Shree Krishna Himself. He is the Supreme enjoyer of all sacrifices and activities. But still those who are utmost sinners do not surrender unto Him in spite of His being the Supreme Personality. As such Sree Krishna is the Supreme Personality of Godhead and all other living beings are His transcendental part and parcel eternal servitors. Forgetfulness of this transcendental relation between the living entity and the Personality of Godhead—has been manifested into a false sense of everyone becoming a miniature Krishna (?) who tries to enjoy the world to his best capacity overlooking the transcendental service of the origin all-complete whole, Absolute Truth, Personality of Godhead. That is the work done under the spell of the modes of material nature called 'Maya' or the Illusory Energy. Actually the living entity has no capacity to lord it over the forces of Nature. The living entities become subjugated by the modes of Nature as soon as he tries to put himself into the position of Sree Krishna the Supreme Enjoyer, under a false sense as he is constitutionally unable to do so like the hands, legs, etc. of the complete whole body. The living entity therefore undergoes such difficulties under the pretext of an enjoyer. And to get rid of all such troubles and difficulties of work that we suffer from, we have to adopt the process of Karmayoga. But those who are transcendentalists are really learned. Such transcendentalists do not perform any work just like the common mundane. They know that mundane activities done under the modes of Nature are

completely different from transcendental services. The transcendentalist, knowing himself as different from the material body and mind, does always try to cultivate transcendental activities. He knows that by chance accident he is with a mundane existence. As such he remains always separate from the mundanera in spite of his material senses such as the hands, legs, eyes, etc., being engaged in the temporary material activities. Such activities, however, when engaged in the transcendental service of Sree Krishna, make the doer free from the bondage of work. The Personality of Godhead Sree Krishna said to Arjuna, "You Arjuna! Therefore give up the enjoying spirit for all your worldly work and be thus a transcendentalist by such knowledge. And you may adopt your circumstantial occupation of warfare which is a duty for you. Whoever therefore performs such work with transcendental effect and according to my direction without any grudge on Me, he also becomes free from the bondage of work."

The process of self-consciousness, as I am this material body or the mind or for the matter of that I am anything of this material world and as much everything of this material world is an object for my enjoyment, — does not allow us to become a transcendentalist or the really learned fellow. We have already discussed to some extent about this transcendental knowledge in the previous chapter. And for this reason only the Personality of Godhead Sree Krishna advises us to become spiritually inclined and transcendentalist. When we become spiritually inclined and a transcendentalist, it is then only we can understand that we are nothing of this material world but we are eternally ~~xxx~~ living spiritual entities. By such a spiritual realization, disintegration of the material affinity naturally begins. And the more we become spiritually developed the less we are affected with the happiness or distress that arises out of sense-perception in contact with material association. The false ego created by material contact is thus gradually vanquished and dissemination of false egoism causes liberation from all material designations in terms of relation with the Absolute Truth. is called liberation in life.

Sree Krishna the Personality of Godhead is the Absolute Truth. This is corroborated in all authentic scripture. Our spiritual life develops as soon as our relation is established with Sree Krishna. Sree Krishna is compared with the Sun. The darkness of nescience disappears as soon as our relation with Sree Krishna is established. With the appearance of Sree Krishna within our heart, we become purified from the impurities of material contact as much as the morning appears anew and afresh along with the appearance of the Sun. This is not a conception of childish imagination but a factual experience of spiritual realization. One who has sincerely followed the footprints of Sree Krishna or His bonafide servants, has also realized this simple truth. But one who envies Sree Krishna and poses himself as one who can compete with Sree Krishna—such foolishness or perverted mentality does not agree with this statement of fact. As such, the foolish mundanera without the understanding the genesis of Karmayoga indulge in unrestricted material activities resulting in their bondage of work which keeps them in the material existence of births and deaths perpetually. Such foolish mundanera actually envy Sree Krishna and deride Him as one who is like other mundanera. The truth about Sree Krishna does not easily enter into the perverted brain of such mundanera infected with empiric method of philosophical approach. But a devoted person

is one who understands simply what is actually stated in the pages of Bhagwat Geeta with the simple devotion of faith and does not try to understand anything more by an act of imagination dictated by empiric philosophical approach generally called the spiritual interpretation (?) --- is actually devoted to Krishna and such devoted persons only can accept the logic of fully surrendering unto Him and thus adopt the process of Karma Yoga in order to get rid of the danger of bondage of work.

There is nothing in the codes of Bree Krishna that such devoted persons will be located within the boundary of a particular country creed or color. Such devoted persons shall appear everywhere without any restriction of caste, creed, color or country. Is such every one, whatever and whoever he maybe, is eligible to be a devotee of Bree Krishna. To confirm this the Personality of Godhead has affirmed in the Bhagwat Geeta in the following words, "Oh the son of Pritha, even those who are faithless and are below the rank and file of the four status of life, or even the fallen women such as the professional prostitutes, the sudras, i.e. those who are in the modes of darkness of Nature or those who are generally inclined to manual services only and the merchants as a class, all such attain perfection by reaching the kingdom of God-- if they actually take shelter of devotional services of the Personality of Godhead Bree Krishna. In other words the unscrupulous caste system that is now going on in the society of the Ishwaras or the faithless cannot be any barrier for approaching Bree Krishna, the Absolute Personality of He has Himself enumerated the basic principles of caste system that is really universal. He says that the four statuses of caste system is set by Him according to the qualities and modes of Nature and He is the maker of this caste system all over the world, still He is to be understood as not the maker of the caste system. That is He is not the maker of a caste system which initiated by the faithless but He is the maker of a caste system that is applicable universally.

The four orders of social status known as the caste system consisting of the Brahmin, the Kshatriya, the Vaishya and the Sudra all of them were never meant for a caste system of birth right. The system is universally true in terms of one's mundane qualification and ingenuous engagement. The classification of Brahmins, Kshatriyas, Vaishyas, etc. is never made with reference to one's accidental birth as much as a medical practitioner is made by real qualification and initial engagements but not by birthright of being the son of another medical practitioner however big he may be. The qualification, which is acquired by the medical practitioners by a strenuous study of the medical science for a considerable long period, is the real qualification of such medical practitioner. And after receiving distinction when the medical practitioner takes to real professional engagement. That is his ingenuous occupation. When the patient goes to a medical practitioner, he does not see to the birth-right of the physician but to his real qualification. As it is a fact that a physician always exists in every country and at all times so a Brahmin or a Kshatriya is also always present in every part of the earth by dint of qualification and work. The present caste system which we have localized in a particular part of the world and that in a particular sect of faith-- is undoubtedly wrong and a perversion of the universal system of castes. If somebody passes on as a medical practitioner for the reason of his being the son of another medical practitioner and that without having any relation

with the medical science or the medical college and if such medical practitioner is accepted as such by a section of public, then both such medical practitioner and his blind followers are considered to be members of a society who cheat one another and are cheated by one another. That is a society of the cheaters and the cheated. Therefore the caste system as created by the Personality of Godhead system as created by the Personality of Godhead Sree Krishna referred to in the Bhagwat Gesta and the caste system of the society of the cheaters and the cheated are not one and the same. The caste system made by the Personality of Godhead as referred to in the Bhagwat Gesta is universally true at all times in every part of the world nay of the universe. The qualifications of the different orders of the caste system is enumerated in the Bhagwat Gesta which we shall be able to discuss later on in the book but we may touch a brief description of the same in this connection. The Brahmin is the highest order of social status and he imbibes the modes of goodness and is engaged in the activities of equality, restraint, and forgiveness. The Kshatriya is the next second order of social status as he imbibes the qualities of a creative passion and is ingenuously engaged in the activities of public leadership in the capacity of executive head of different political, or social engagements. The vaishya is the third order of social status as he imbibes the merchant and the agricultural societies of the social order. The Sudra is the lowest rank of social status as much as he imbibes the modes of darkness or ignorance and generally takes to services of the other three orders of the society. The Sudras are as a class servitors of the whole mundane social body.

In the present age of darkness which is known as the age of Kaliyuga, i.e. the age of quarrel and ignorance, every individual person is almost a Sudra by birth right. But if we examine in the above light of the caste system as made by the Personality of Godhead, we can surely visualize the four orders of social status in every part of the world. In every part of the world wherever there is human habitation, there are some persons who have the necessary qualification of the Brahmins, there are others who have required qualifications of the Kshatriyas the vaishyas, and the Sudras. The different modes of nature are persistent in every corner of the universe and Brahmins, Kshatriyas etc. being products of the modes of Nature, how can one say that the four castes do exist in a particular part of the world. This is absurd. In every country and at all times there was, there is and there will be the four orders of social status according to the modes of Nature.

Those, who persist in the theory that the four orders of social status called the caste system--do exist only in India, are all mistaken. In all other countries also there are the same orders of life in some name or other. As such even those, who are far below the qualifications of an ordinary Sudra the fourth order of social status, are eligible for the transcendental service of the Personality of Godhead Sree Krishna. The spiritual perfection, which a qualified Brahmin attains by the transcendental service of Sree Krishna can also be attained by anyone even in the lower status than the Sudra, by the same process of transcendental service of Sree Krishna. For this reason Sree Krishna (the all attractive) Personality of Godhead is the Absolute Truth in the whole creation and Sreemad Bhagwat Gesta is the supreme scripture within this universe. According to other scriptures such as the Puras--even a chandla or

the man of the fifth order (lower than the Sudra) becomes more than the person of the first order (the Brahmin) by dint of his transcendental devotional services. The confidential teachings of the Bhagwat Gesta is therefore nothing but to attain to the highest perfection of human life by attaining the transcendental service of Sree Krishna.

It is therefore incumbent for all whoever he may be without any distinction of caste, creed and color, that everyone shall adopt the process of Karmayoga or the work with transcendental effect and by so doing everyone shall attempt to spiritualise the whole activities of the world. By such activities both the performer and the work performed all become surcharged with spirituality and transcend the mode of nature. And as the actions are themselves spiritualised, the performer automatically remains within the category of the highest status of a Brahmin and one who is transcendental to all the modes of Nature is more than a Brahmin for the qualification of a Brahmin although of the highest order is mundane and is not transcendental. How one can attain to the supreme transcendental knowledge simply by the performance of transcendental services of the Personality of Godhead is explained in the 4th sloka of the 24th chapter in Bhagwat Gesta. It is explained there that by performance of work with transcendental effect everything becomes spiritualised. Acharya Shankara philosophy of pantheism which has spread the perverted interpretation of the Vedanta maxim that the Supreme spirit is omnipresent everywhere, has a practical bearing on the above sloka.

There are various kinds of sacrifices which shall be examined later on but we should understand that the ultimate goal of all sacrifices is to propitiate the Supreme Godhead Vishnu. During our material existence, we have to deal with material objects even to pull on engagements in respect to maintaining the body and the soul together. But all such material activities, if we can bring forth the spiritual atmosphere in terms of the Vedantic Truth that the Supreme Spirit is omni present everywhere partially explained by the philosophers as Pantheism or in other words if we can create a spiritual atmosphere by activities in relation to the Supreme Spirit and the whole thing is directed by one who is self-realised soul, then the whole thing is transformed into spirit. An example may be set in here to understand the above process of spiritualisation. It is just like the iron road when it is put into the fire and becomes red hot, but the iron then develops the qualities of fire and stops to function as iron. In the same way when all our work is done in terms of our relation with Krishna, the whole thing is surcharged with spiritualisation, because Krishna is the ultimate goal of all spiritual activities. In a sacrifice there are five primary subjects namely the process of offering (1), (2) the offering itself, (3) the fire, (4) the sacrifice, and (5) result of the sacrifice. And when all of them become related with the Supreme Spirit, all of them become spiritualised and at that time the whole thing becomes really a sacrifice. In such, everything when it is offered to the transcendental service of Sree Krishna, all of the above mentioned five subjects become inter-related with Him and therefore they become all spiritualised.

Therefore the learned men who perform all works with such transcendental effect and thus directs all activities for the transcendental service of the Personality of Godhead, are

actually purified souls and are actually the restrainer of all sensual activities as well as conquerer of the spirit soul. Such a spiritual person only can actually show sympathy to the fallen in terms of the object of sympathy the country and time. And in spite of performing all such acts, they are free from the bondage of such activities. This is explained in the fifth sloka of the seventh chapter of Bhagavad-Geeta. The householders, who perform such work with transcendental effect out of sympathy for all others, are really eligible to become the leader of the Public. All others, who claim to be public leaders, are mistaken.

The enemies of the Karmayogins, who generally perform all works for self-satisfaction or sense-gratification and who are not in touch with the Supreme Spirit Soul, by transcendental relation of service, do sometimes pose themselves as one who works according to the desire of the Supreme will. As a matter of fact they pretend to be a pantheist and try to cover their extravagancy on a false label of transcendental service of Godhead. But those who are pure in heart i.e. those who have surrendered everything unto the Lotus Feet of the Personality of Godhead, do remain aloof and separate from such easy going pseudo transcendentalist, giving them all the respects that they may demand. Such a pure-in-heart transcendentalist knows that the living entity although very insignificant as part and parcel of the Absolute Truth he has a proportionate measure of independence. The Personality of Godhead although He is all-powerful, does not ever interfere with the little freedom of the living entity as he enjoys. As much the living entity becomes conditioned by the laws of nature simply by abusing that such portion of independence which he is entitled to enjoy. When he becomes conditioned by the laws of nature, he develops the modes of nature in collaboration with his aptitude of goodness, passion, or ignorance. Therefore as long the living entity remains in subjection of the conditions of nature, he has to act according to his particular mode of nature such as goodness, passion, or dark ignorance. If this was not possible we would not have observed in the phenomenal world different varieties activities conditioned by the different modes of nature. Without knowing therefore, the subtle laws of nature, if we try to justify all our deeds as influenced by the will of the Personality of Godhead, it will be an attempt to bring in partially, inebriety and gracelessness in the acts of the all-good Personality of Godhead. It shall never be imagined that by the will of the Personality of Godhead there shall be such mundane differences as somebody shall be happy by His Will while others shall be unhappy by His Will. Such differences in the material world is due to the improper use of the freedom of will enjoyed by the individual living entity. The Personality of Godhead therefore enjoins everyone to give up all such conditional engagements dictated by the various mode of nature. Such varieties of engagements of the living entity, arise out of ignorance perpetuated by the modes of nature. It is said therefore in the Bhagwat Geeta (5/13) that the Lord does not create any one's particular work or the authority there of nor the result of such work but all these come out of the different modes of nature. As such, anything, that is performed by the living entities except those which are known as work with transcendental effect, are all self-created engagements by an abuse of the free-will and therefore such acts or engagements are never to be considered as if the works and the results were ordained by the Almighty Godhead. Such works are all material

and are therefore under the condition of laws of Nature. The Personality of Godhead has nothing to bother about them.

The Karmiyogi subsists always in a transcendental position far and wide from the conditions of the mode of nature for all his works attain to the category of Abolitionism. In a state of freedom from the modes of nature, the phenomenal world presents its noumenal feature and as such the world appears in its spiritual aspect. In such spiritual presentation of the world, the modes of nature such as goodness, passion and darkness etc., cannot present any obstacle in the spiritual advancement. When such obstacles are superceded, one attains to the absolute version. It is stated therefore in the Bhagwat Gita that a learned man when he attains to Absolute vision, he can observe with equanimity everything such as a learned and gentle Brahmin, a cow, an elephant, a dog and a chandala (5/17). A learned and gentle Brahmin is the embodiment of goodness mode of nature. Amongst the beasts the cow is the embodiment of the same goodness. The elephant or the lion is the embodiment of passion mode of nature while the dog and the chandala are the symbolic embodiment of the darkness mode of nature. The Karmiyogi however instead of visualizing the external tabernacles of different living entities embodied under different modes of nature penetrates his vision to the spirit which is embodied therein and as the fragment of spirit is related with the Supreme Spirit, the Karmiyogi, in the highest, state, can observe everything with equanimity. Such Karmiyogi accepts everything in relation to the Absolute and therefore he engages everything for the transcendental service of the Absolute. He observes all living entities as so many transcendental servitors of the Absolute Godhead Sree Krishna. The engagement of the material body cannot put any obstruction in his perfect spiritualized vision as much as a red hot iron cannot but burn everything it contacts. The Karmiyogi therefore sets an example of transcendental character by engaging everything and every living entity in the transcendental service of the Personality of Godhead. The Karmiyogi knows very well that Sree Krishna the Personality of Godhead is the enjoyer of everything and He is the Lord of all living entities. There is very little value of the platitude of all living entities by which they put themselves in the position of either an enjoyer or a renouncer. The learned sages diagnose this sort of platitude as the disease of material existence. All good work, culture of knowledge, meditation, austerity, etc. whatever is performed, all of these are meant for ameliorate of the diseases of material existence. The Personality of Godhead Sree Krishna therefore said in the Bhagwat Gita that one can attain the Supreme peace by knowing Him (Sree Krishna) as enjoyer of all sacrifices and austerities and the Supreme Lord of all the universes as also the Supreme friend of all entities (5/28).

We have now already discussed the necessity of performing work for sacrifice only or to please the transcendental senses of Vishnu; and in the above statement of Bhagwat Gita it is clear now that Sree Krishna is the Supreme Personality capable of enjoying the result of all sacrificial performances. The sacrifices of the public workers and the meditation or austerities of the empiric philosopher are all ordained and maintained by the Personality of Godhead Sree Krishna. The Supersoul or the localized aspect of Vishnu, the object of meditation of the mystics-- is also plenary portion of Sree Krishna the Personality of Godhead. We may be able to discuss all these in different chapters. But one may know that at present Sree Krishna is

the friend for everyone whatever he may be either an ordinary worker, an expert philosopher, or even a mystic, and not to speak of the transcendentalist who is cent per cent servitor of the Personality of Godhead. The Personality of Godhead always does good to one and all by empowering His devotees to preach and propagate the transcendental process of devotional service to Godhead every where in conformity with the specific time and place and subject. He is therefore Govinda, or the Prime cause of all causes and the Supreme Personality. The people in general can attain to perfect peace and tranquility, when they come to know him by the gradual process of work with transcendental effect.

Those who do everything for the transcendental service of the Personality of Godhead Sree Krishna, they need not perform any other sacrifices, penances or meditation, which are not related with the service of Godhead. We have already discussed herein before that the qualities of goodness, which are the signs of Brahminism, are co-existing within the qualities of the transcendentalist. In the same manner, the dexterity and sacrifices of the devoted worker, the knowledge of the Sanyasins (renouncer) the stillness of the mystics as also the profound love of Godhead all these qualities correspondingly do remain with the transcendental worker karmiyogi. The Personality of Godhead says therefore (6/1 one who performs duties for duties sake without any shelter under the fruitive results of such works, is actually a renouncer and a mystic but not he who has discarded all specific duties by relieving himself of the responsibilities of a householder.)

The fact is that Sree Krishna Himself becomes the enjoyer of the fruits of the work performed by the transcendentalist. As such the transcendentalist has no responsibility for the results of his work may it be good or bad in the estimation of the worldly people. He acts under an impulse of obligation to do everything for the sake of Sree Krishna. He never accepts any work as an object of enjoyment or renunciation on his own account. The Sanyasi or the Renouncer relieves himself of all worldly responsibilities in order to get himself free to acquire knowledge relating to the spirit soul. The mystic also does similar acts in order to concentrate his meditation in visualizing within himself the localized aspect of the supreme spirit. But the transcendentalists who acts only for the satisfaction of the Supreme Person without being impelled by a motive of self-satisfaction, is naturally free from all worldly duties without any separate effort-- as is done by the sanyasins and the Mystic. The transcendental knowledge of spirit acquired by the Sanyasins and eightfold perfections achieved by the mystics are all within the easy reach of the transcendentalist.

The transcendentalist therefore does not desire to achieve any other gain adoration, or stability except the transcendental service of Godhead--because by such acts only he is benefitted in all respects. If the supreme gain by which all other subordinate gains, knowledge and perfections are most easily achieved, is once obtained, what is there in the world that remain still to be achieved by any one ?

The mystics who has almost ceased to function all sorts of bodily activities according to the plan of Patanjali the author of the system of mysticism does try to attain trance by systematic modes of meditation, etc. The mystic as such tolerates all sorts of tribulations in order to visualize the localized aspect of the Supreme Spirit. In other words he does not care for what it may come or even to meet with

death in order to realise his ideal which has no equal in the whole universe. The Personality of Godhead says as follows to signify the validity of such mystics or devotees (6/22) "He does not consider anything more valuable than the attainment of that transcendental state. To be in that state means not to be perturbed by any distress however heavy may it be to be tolerated."

According to the system of Patanjali the author of the mystic ways-- mysticism means perfect control of the mental plane with its different fickle occupations. According to him the transcendental state is to become free from the senseless activities and to attain to the stage of perfection intelligible by the spirit soul. In such a state the attention of the mystic is never deviated from that spiritual achievements. The eight fold perfections such as Anias, Laghima, Prapti, Biddhi, Isteeta, Yasuta, Prakanya, etc. which are concomitant factors in the attainment of perfection in the mystic ways,—are but indirect by gains in that process. Many mystics fall in the trap of mental oscillation after attainment of one or two of the above perfections. In such a state the mystic fails to attain to the highest perfections. But the transcendental worker Karmayoga has no such fear of falling down for his attention already fixed in the transcendental service of the Personality of Godhead. He does not require to enter into Trans separately. The perfection of all mystic ways appear to them by ever-increasing freshness of the thing and a mundaner is unable to realise to what is there transcendental happiness in the service of the Personality of Godhead. But there is no loss either for the mystic or for the karmiyogi in his attempt to such transcendental activity. The gain is always assured even the process is half finished. Anything that is material or mundane be it acquisition of knowledge or wealth is vanquished along with the annihilation of the material body. But the transcendental work of the karmiyogi surpassed the mundane limits of the material body and mind and is performed in relation with the transcendental spirit. Thus being spiritualised by it self the transcendental activities transcend the limits of material annihilation. As the soul is not annihilated even after annihilation of the material body, so also the spiritualised activities also do not annihilate even after the annihilation of the body and the mind. We have already discussed this to some length in the chapter of transcendental knowledge. The Personality of Godhead confirmed this in the Bhagwat Geeta (6/40) and Thakur Bhaktivinode explained it in the following manner. "After all the human race is divided into two sections. The one is legitimate and the other is illegitimate. Those who do not care for any laws of life but simply work on the principle of sense gratification they are all illegitimate. They may be civilized or uncivilized they may be learned or illiterate, they may be powerful or meek, such illegitimate persons generally known as the outlaws always act like the lower animals. There is no good for them inspite of all such activities. But those who are legitimate or lawabiding persons, they may be divided into three transcendental divisions, namely the lawfulworker, the empiric philosopher, and the transcendental devotee. The lawful worker are again divided into section namely the worker with a desire to enjoy the fruits of his work and the transcendental worker, without any such desire. The worker, with a desire to enjoy the fruits of his work, is hankering after transient material happiness and such worker is rewarded with worldly or heavenly happiness within the material worlds. But it must be known that all these happinesses are temporary. As such the worker cannot attain to real happiness, which is permanent and transcendental.

The real and transcendental happiness is attained after liberation from the bondage of material existence. Any action which does not target at such transcendental happiness is always temporary and baffling. When such transcendental objective is aimed at in the ordinary process of work it is called Karma Yoga. By such process of Karma-yoga, attainment of self-purification, then attainment of transcendental knowledge, then meditation, and ultimately attainment of transcendental service of the Personality of Godhead are gradually effected. Sometimes a mundane worker is misunderstood as a Tapasvic or Mahatma because of his many sacrifices or penances for such perfection. The austerities accepted by such rigid mundaner are after all about a process over sense gratification and therefore such austerities are useless in the transcendental sense. Some of the Asuras such as Ravana or Hiranyakashipu also underwent severe process of austerity and penances but they obtained nothing but some temporary objects of sense-pleasures. Therefore when one has transcended the limits of sense-pleasures only can be classified as the Karmiyogi or the worker with transcendental effect. Real goodness lies in the activities of the Karmiyogi in which ever stage he may be. Such karmiyogi makes progressive headway life after life and this is confirmed as follows in the Bhagwat Geeta (6/43), the Karmiyogi after attainment of successive births revives the transcendental sense of service and by his natural attachment, he tries again to give further perfection to the process of his transcendental activities.

Such transcendentalists, even if they slip away from the path of progress by some way or other, are again given chances for making progress as they are allowed to take their birth in the next life either in the family qualified with the effects of a bonafide Brahmin or in the family of rich merchants who are adicted to the service of the Godhead. This is confirmed in the Bhagwat Geeta (6/41).

But amongst the transcendental mystics who are classified as Karmiyogi, Dhyaniyogi, Jnanyogi or Hatayogi or Bhaktiyogi, the last named one, i.e. the Bhaktiyogi who is always submerged in the thoughts and actions of transcendental loving services for Godhead, is the greatest of all. This fact is corroborated in the 47th sloka of the 8th chapter of the Bhagwat Geeta.

Obviously, attainment of transcendental loving service of the Personality of Godhead, is the ultimate goal of all mystic ways. That is the purport of the above sloka. It is worth mentioning the statement of Thakur Bhaktivinoda, made in this connection. He says, "The one mystic who is engaged in the performance of the principle of loving service of Godhead, is the highest of all other mystic. The one who renders loving services to Sree Krishna the Personality of Godhead, with devotion and austerity, is the greatest of all mystics. Men who are under disciplinary method but are motivated by the desire of fruitive actions cannot be called a yogi or mystic. Those who are not conducted under the influence of fruitive actions may be classified as either worker with fruitive action, the empiric philosopher, the mystic, for attainment of the with fold mysterious powers or finally the mystic who is engaged in the transcendental loving service of the Personality of Godhead. In fact the mystic way is uniform and the one. It is something like the stepping stones to the highest goal. By accepting this path of mysticism one becomes the pilgrim of spiritual perfection. Work with transcendental effect is the first stepping stone of that transcendental path. When empiric

philosophical deductions and a desire for renunciation is added to it, the progress is farther made to the second stepping stone. When theology and a definite conception of the Supreme Ruling Principle is added to this, the progress is made farther on the third stepping stone. But finally when a process of transcendental loving service to the Supreme Personality is added to it, the progress is made perfect to the ultimate goal. The mystic way is therefore a transcendental evolution in which all the above stages are gradual process of spiritual development. It is necessary to mention all the above stages, in order to understand the final stage. One who therefore desires to attain to the Supreme Goal may adopt the systematic mystic way. But one should not stop simply by stepping on the first, second, or third stage, but must make his final progress by going high on the fourth and final stage. One who does not make any substantial progress but remains satisfied only on the particular stage if his standing may be called by that particular name such as the karmayogi, jnanyogi and hatayogi, etc. For this reason only the mystics of different stages, are named deferently. The conclusion is therefore, that the transcendental devotee is the greatest of all other mystics.

It should be noted herein that the progressive development of the transcendental mystic path is never identical with any material progress. In the material world one has to pass a certain stage of development before one can be admitted in the next stage and there is no alternative to this process of progressive ways. It may be cited for example, that if some body wants to pass the MA examination, he has to pass on the preliminary examinations and there is no other alternative to this. No one can desire to be admitted into the MA class without having passed the other preliminary examinations. But in the transcendental world, although there are approved regulation to bring one from the lower stage to the highest goal by gradual process of development, — one can by the mercy of Godhead, pass the transcendental MA examination without even passing the preliminary examination. But this extraordinary mercy of Godhead is possible only by a confidential relation with the Personality of Godhead. This confidential relation with Godhead is only possible by the transcendental association of the devotees of the Personality of Godhead.

Such everyone of the individual soul has a potent confidential eternal relation with the Personality of Godhead. But every one of us, by the association of the illusory material energy, has forgotten that relation from time immemorial. We are just roaming in the street like street beggars although we are all the transcendental sons of the richest Personality the Godhead. In cool head we can very well understand this fact. But without knowing our richest father and our relation with Him, we have tried by various endeavours to solve our poverty and the bread problem practically with no appreciable results. We meet on the streets many friends who are equally poverty-stricken like us. Those who are a little well-off than me, direct me sometimes to some progressive way, but actually I do not ~~derive~~ derive any happiness by such directions. They show me the paths of work, knowledge, meditation, mysticism and various others ways also, but unfortunately none of them is able to give me that happiness for which I am ever-hankering after. For this reason only Lord Chaitanya advised Sree Rupa Goswami at Dasaswamih Ghat in the bank of Ganga Prayag that the most fortunate of the individual souls, can obtain the genesis of devotional service by the mercy of a

bonafide preceptor or the Personality of Godhead. As such we can get the genesis of that devotional transcendental service from Sree Krishna the Personality of Godhead Himself in His transcendental message of Bhagwat Geeta. If we are at all able to grasp that genesis of Bhagwat Geeta then and there only we can perfectly appreciate the teachings of Bhagwat Geeta. Otherwise if we go on reading the Bhagwat Geeta life after life and may write thousand and one commentaries on it, all such attempts will prove futile and useless.

What the Personality of Godhead is He has Himself explained that in the Bhagwat Geeta. How many common men have written their autobiography and how enthusiastically we have read and lickin-up that. But when the Personality of Godhead Himself tells about Himself, we cannot take it as it is. This is nothing but our misfortune. On the other hand we try to drag on designed meanings out of the simple readings of Bhagwat Geeta in order to establish some man-made idea which is never supported by the Bhagwat Geeta. By such artificial dragging method, one cannot ultimately establish his rubbish theory but at the end one can pass the whole thesis by making a monkey in place of God. In the Bhagwat Geeta it is definitely established that the Personality of Godhead Sree Krishna is the Supreme Godhead. It is established also that our only duty is to render transcendental loving service unto Him. As such if one can really understand the above true facts from the pages of Bhagwat Geeta it is then only we can enter into the primary classes of spiritual education.